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## **Influence of Telangana Armed Rebellion on Telugu Short Story.**

The leftist movement in Andhra Pradesh influenced the literary writing to the extent that there have been quite a few activist-writers in Telugu. The Telangana movement turned into an armed rebellion in 1946, and subsequently assumed the form of a guerilla movement. The movement entered into the villages in the form of Sangham, associations with village as a unit. The evolution of the Telangana armed rebellion was triggered by the murder of Doddi Komuraiah in 1946, and the intensity of the rebellion continued till the arrival of the union military. Influenced by the armed rebellion, several writers produced the stories of the movement.

The Telugu short story received the emergence of the writers from the middle and the below middle classes. What Ranga Rao writes in this regard: "the Telugu short story is witnessing the rise of the depressed classes who produce their own writers who speak in their own dialects and voices" (Ranga Rao 260). Writers in the beginning of the struggle began with questioning the illegal collection of the revenue. The stories depict the social and economic conditions that led to the movement. For example Kaloji Narayana Rao's "Maname Nayam" (We are Better) depicts the life of the feudal establishment before the movement. The writer creates two bullocks that converse about the inhumane nature of the landlords, and conclude that the animal predicament is better than that of the human. The author describes in detail how the human beings subject the animals to cruel torture. He describes the pitiable condition of the people through the black bullock.

Potla Palli Rama Rao, another important writer of the early period describes in his story, "Mamullu" (Bribery), how the landlords accumulated wealth by collecting revenue illegally. This story functions as a warning to the people who were passive without resisting the illegal activities of the landlords.

Vattikota Alwaru Swamy is one of the most important writers of the armed rebellion. In his story "Pariga" (The Glean), he describes how a poor man called Mallaiah is imprisoned for three months just for gleaning in the harvested fields. Alwaru Swamy's "Chinnapude" (In the Childhood) describes the popularity of the sanghams among the people. Everybody

in the village adores the leader of the sangham. He instills self-confidence in the people making them united. In "Anthi Aikyamaithe" (If All were United) is about how the Brahmins had to flee the villages because of the atrocities of the razakars and the landlords. However the Brahmins were rescued by the sanghams in the villages. It is interesting that the people were united irrespective of the differences of the caste, colour, creed and gender.

Similarly Avula Pichaiiah's "Itha Ginja Echi Thati Ginja Lagina Jamindar" (Landlord, who Offered a Little and Grabbed More) portrays how the poor people suffer because of their debt and the failure of the government in mitigating the problems of the people. The story also explains how the farmers become labourers in their own lands because of the perennial debt. Potlapalli Rama Rao's "Nyayam" (Justice) deals with the exploitation of the soldiers in the name of the revenue collectors. The practice of the bribery is portrayed in this story.

Kanchanapalli Chinnavenkata Rama Rao's "Meeting Mugisindi" (The Meeting Concluded) is about the exploitation of the bureaucracy in the Nizam's government. His "Cheruvu Odduna" (On the Bank of the Tank) portrays how people were united keeping the differences of the caste and religion aside. The story suggests that the religious unity alone is of no use since the exploiters exist in every religion. One may understand that Raheem in "Raheem Bhai" and Lathif in "Cheruvu Odduna" never believe in religion. In fact Raheem Bhai prefers death to joining hands with his enemy. Thus these two stories indicate that many stories of the armed rebellion are about the unity of the people.

The story "Raheem Bhai" (My Brother, Raheem) delineates how a farmer is subjected to murder for questioning a landlord. Raheem protests against the landlord and the people around him. Suravaram Pratap Reddy's "Sangham Panthulu" (The Mentor) depicts the atrocities of the police. This story is representative of the self-governed sanghams at the village level. Because of this, there was no need for police any longer. Though idealistic, the story is reformatory. Venkata Rao's "Daavath" (Party) is about the changes that took place because of the awareness on the part of

the people. The revenue collectors and the employees were no longer accorded honour and respect in the same way as they used to be earlier. The change was brought about by the rebellion. In "Mana Urulo Kudana" (In Our Village too?) is about the transition of change in the villages and among the people. The story depicts incidents that resulted in the people organising themselves.

In all the stories of the period before the movement, one understands that the awareness of the people was on the rise preparing them for organised protest. People began to learn organising themselves. This trend indicates that the period was preparing the people for the ensuing armed rebellion. As a result, the political movements became intensified. The communists, Chandra Pulla Reddy writes, began to provide leadership to the Telangana movement:

The Marxists formed different groups from 1930 to 1940 in the state of Nizam. The youngsters, who were earlier influenced by the Nationalistic movement, were attracted by the communist ideology. Thus there was a strong desire in the cadre to work for the liberation of the working classes. (Pulla Reddy 7)

By 1940s, the communists began their agitations in the villages decisively. They educated the people about the exploitation of the landlords. They could build a strong movement against the Deshmukhs and Jagirdars by 1944. The people demanded their lands back from the landlords. However they realised slowly that it was not possible to get their lands legally. Therefore they decided to organise the people against the Nizam and the landlords, and grab the lands from them. Venkateswar Rao writes:

The people could violate the law and take into their possession three thousand acres of land by 1946. They also got back the money and the grains that the land-

lords had collected from them as revenue. Having formed associations at village level, they rescued the people. Thus the landlords lost their control in the villages. (Venkateshwar Rao 161)

As a consequence, the landlords attacked the people with the help of the police. The people however organised themselves to offer strong resistance. Chandra Pulla Reddy writes in this regard: "The communist party proposed that the distributed lands should be retained with the people. The cases against the people must be lifted. The people and the leaders arrested should be released. But the military government rejected these demands" (Pulla Reddy 25).

As a consequence, the people intensified their struggles. The movement spread into the newer areas. The union Government sent the army consisting of sixty thousand soldiers. Though spent crores of rupees on what is known as the Police Action, the Government could not contain the armed rebellion, and it grew stronger.

Meanwhile differences among the communist leaders cropped up by 1944 regarding the issue of continuance of the armed rebellion. The Andhra Maha Sabha held separate sessions under the communist leadership. Consequently the communist party declared ceasefire to the armed rebellion in 1951. The critics of the leaders consider this decision one of the historical mistakes leading to a set back to the leftist politics in the state. Several stories were written under the influence of the armed rebellion. Naveen writes in this regard: There was no aspect of life that literature did not touch upon. Just as the armed rebellion was the axis of the movement, the land question was the axis of literature too. Stories, novels and songs were closer to the people depicting the depths of their lives. (Naveen x)

## REFERENCE

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